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TOWARD A BI-CULTURAL CURRICULUM. REPORT 1, AREAS WHERE RESEARCH IS NEEDED IN BILINGUAL EDUCATION.

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EVERY CHILD SHOULD LEARN TO UNDERSTAND A SECOND CULTURE AND ITS LANGUAGE IN ORDER TO COPE WITH INTERCULTURAL CONFLICTS. THIS, HOWEVER, DOES NOT MEAN IT IS NECESSARY TO BELONG TO TWO CULTURES, SINCE INNER CONFLICT RESULTS UNLESS ONE IDENTIFIES HIMSELF WITH ONE WAY OF LIFE OR THE OTHER. THE BI-CULTURAL CURRICULUM PROPOSED IS A MIDDLE GROUND BETWEEN TWO EXTREMES--IMPOSING THE MAJORITY'S LIFE STYLE AND ALLOWING THE COMPLETE SUBSTITUTION OF ANOTHER. THUS, THE BEST FEATURES OF EACH CULTURE WOULD PREVAIL, POSSIBLY LEADING TO THE EVENTUAL CONVERGENCE OF THE TWO. THIS BI-CULTURAL CURRICULUM WOULD PROVIDE THE BEST CHANCE OF ACCOMPLISHING TWO OBJECTIVES--(1) THE MINORITY STUDENTS WOULD HAVE THE SELF-CONFIDENCE OF A SECURE HOME CULTURE, AND (2) THE MAJORITY OF STUDENTS WOULD BE RELIEVED OF THEIR SUPERIORITY COMPLEX. THE PLAN FOR DEVELOPING THIS SORT OF BI-CULTURAL CURRICULUM WOULD REQUIRE THE DEVELOPMENT OF A DESCRIPTIVE KNOWLEDGE OF CULTURES, AND THE APPLICATION OF THAT KNOWLEDGE IN THE CURRICULUM. ONCE THIS DESCRIPTIVE KNOWLEDGE IS ACCUMULATED THROUGH RESEARCH, IT THEN BECOMES THE TASK OF EDUCATORS TO PROPERLY SEQUENCE EXPERIENCES WHICH WILL PERMIT STUDENTS TO ASSIMILATE THAT KNOWLEDGE. THIS REPORT WAS PRESENTED AT THE ANNUAL CONFERENCE OF THE SOUTHWEST COUNCIL OF FOREIGN LANGUAGE TEACHERS, NOVEMBER 10-11, 1967, EL PASO, TEXAS. (ES)

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Toward a Bi-Cultural Curriculum

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It is a heartening experience for a student from another region to survey what the schools and research centers of the Southwest are doing about the problem we all share, of adapting an essentially ethnocentric curriculum and school life to the modern fact of languages and cultures in collision with one another. The partial bibliography at the end of this paper makes one wonder whether an observer like me can add anything more than his admiration for the activities already under way.

Activity always raises the question, nonetheless, of the precise direction in which its future stages should be projected. Bilingual education, in fact, faces a basic question of policy. Should it aim toward making all learners primarily bearers of the dominant culture? Or should it, on the contrary, try to treat both cultures impartially, and each learner as a bearer predominantly of his family's culture? Or is some compromise preferable to both of these solutions?

How the Southwest resolves this issue will be of significance all over the globe. For while the Southwest is not unusual in being a self-aware cultural laboratory, it does possess unusually rich resources for investigating the alternative solutions and their complex effects — on the persons involved, on the local cultures, and on the relations between local groups and between whole national societies.

Probably we all agree that just as a language is an inseparable part of a culture, so the language for communication depends on his attitude toward the people who speak the language. This has been convincingly demonstrated by Wallace Lambert.[1] And once one has learned words and phrases, successful communication requires that one also understands the concepts, attitudes and feelings they allude to.

It does not follow from the recognition of bilingualism as a bi-cultural problem, however, that education in a bilingual community should be bi-cultural. It can be, on the contrary (and usually is) a process of enculturation into the one dominant culture of the region.

Let me start from the assumption that we do not want a really bi-cultural curriculum, which would mean, I propose, a curriculum with the following three features:

1. The two cultures would be treated with impartial objectivity and with equally sympathetic appreciation. This would entail experience of, and descriptive knowledge about, whatever parts of each sociocultural whole are judged essential for an understanding of it.

2. Each learner would be enabled to develop as a bearer of his parents' culture, while at the same time he would be taught to become a full participant in the society immediately around him. It is practicable, I think, to make the distinction this requires between a person's "culture" in the sense of values and beliefs, attitudes and sentiments, art forms and symbolisms, and "society"

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in the sense of the norms of conduct, social roles and institutions that pattern the interpersonal and intergroup relations of a population.

3. The third essential feature for a model bi-cultural curriculum, I propose, is that the two cultures be presented in a world perspective. It may seem an unnecessary complication to argue that a true bi-cultural education must be multi-cultural. But it is a harmfully misleading habit of mind that we inculcate if we represent the many-sided play of cultures on the world stage as though it were a drama betwen two actors. It is all too easy to adopt a two-culture perspective that is almost as narrow and rigid as the one-culture ethnocentrism — just as a marriage between two self-centered persons tends to become simply an egotism for two. The multi-cultural outlook is therefore essential for the good of education, entirely apart from the fact that it also resolves a practical problem: what to do about the Navajo or Zuni child in a group of Anglo and Hispanic children. The Indian child, like the others, can develop as a bearer of his parents' culture, in which he can take increasing pride as his teachers and classmates grow to appreciate how much our Western civilization can learn from non-Western ways of life.

Much of this advantage could be gained, however, without encouraging each student to espouse his parental culture: we can follow the usual practice of molding the whole group to one culture, and still admire aspects of other life-styles. The burden of proof rests on the proponent of a bi-cultural curriculum. It means so much work — developing the descriptive knowledge of the cultures concerned, providing for the experience of a second culture, planning the use of third cultures that will show the range of human variation — that I confess I am opposed to the attempt unless I can be shown good reason for going to all that trouble. But the case in favor is a strong one.

Every child today ought to learn to understand a second culture in sufficient depth to have a constructive influence, if only as an enlightened voter, upon our collective efforts to cope with intercultural conflicts. Such understanding requires not only knowledge but experience of the second culture — the experience without which any knowledge about it is empty verbalization. In my opinion, the needed experience can most efficiently be assured if the student learns the language of the culture. One must experience the fact that the attitudes, feelings, and habits of thought peculiar to a culture are embodied in verbal expressions that are essentially untranslatable: translation twists them into new meanings, as is shown by the experiment of retranslating back into the original language.

It follows that the children both of the majority culture and of a minority culture should learn a foreign language and its cultural context in some depth; and they may best choose the language and culture of each other to gain the advantage of having live models at hand.

But while it is important educationally to study a second culture in depth, I do not believe one can belong to two differing cultures: inner conflict results unless one identifies himself with one way of life

or the other. Nor do I believe that a child of school age can switch from one culture to another without conflict. It is hard enough for young people to achieve a satisfying self-concept without our further confusing the values and assumptions that constitute their identity.

The mood of revolt among young people of high-school and college age in many countries shows that they suffer to a marked degree from the twentieth-century malaise called "alienation." For them, this means particularly a certain antagonism toward the mores and traditions which they associate with the generation of their parents. But as Ernest Becker has shown in a recent book, *Beyond Alienation,* the malaise is a more general phenomenon than the generation gap, and its cause is the converging forces that constrict "human powers in the search for meaning."[2] The malaise is, at bottom, the "anxiety of meaninglessness" identified by Paul Tillich as one of the three "existential" anxieties — anxieties arising from a perfectly sane view of man's situation — which have successively preoccupied Western Man.[3] Professor Becker goes on to urge that education foster 'self-reliance, the assumption of responsibility for new and unique meanings.' (p. 230). But this individual modification of the inherited culture must come after a person has assimilated one of the self-consistent, traditional views of man's striving as meaningful exertion. Until the learner is ready to make his personal synthesis, I repeat, he needs to identify himself with a single culture that he feels to be his own. This is the "developmental task" that remains unfinished at secondary-school age. It should be accomplished in such a way as to prepare for a more independent personality in adulthood, and for this purpose the study of a culture different from one's own can be of great value. But a personal "reflective synthesis" is the developmental task for a stage later than high school.[4]

In some respects, the bi-cultural curriculum I propose is a middle ground between the two extremes of imposing the majority's life style and allowing the complete substitution of another. For I am proposing the assimilation of the whole bi-cultural group to the local social system, and further, I agree heartily with Herschel Manuel (1965, p. 41) that discussion in the group should pick out the best features of each of the cultures in contact, and should probe the prospect that they may converge more and more as each culture continues to evolve. Certainly we should not try to keep separate the conflicting views on historical fact, such as one encounters in the study of Mexican — United States relations.

On the other hand I disagree with much current practice, in my concern for each learner to make his own culture a secure home base. This requires, I think, that each thoroughly learn the culture-related parts of his native language: the expressions of values; assumptions about the nature of man, the world, and society; humor and the other forms of folk art specific to the culture.

There is a tendency to underestimate the cultural differences embodied in these sectors of our languages. For example, a distinguished French educator reaffirmed recently the view that the French language can express anything expressed in any other language, with the one restriction that French may impose a higher standard of clarity. One

can quickly explode this conceit by examining the French translations of Shakespeare, or of Cervantes, or of Dante. And there are many more languages whose translatability into French would have to be attested by speakers of the languages. A Senegalese teacher of French, who speaks his second language fluently, tells me that the French-speaking Senegalese use their own language among themselves because French does not express so well what they want to convey. If he spoke English, he would inevitably report the same inadequacy — for the very reason that led the old Swede to say, "The language that expresses sentiments as they really *are* is Swedish."

The kind of bi-cultural curriculum I have indicated would give us our likeliest chance, I submit, of accomplishing several objectives. The minority students would have the self-confidence of a secure home culture; and they would be freed from their defensive posture because their culture would be realistically and understandingly appreciated by their associates of the majority culture. These associates, in turn, would be relieved of the superiority complex that comes of assuming privately that styles of life can be objectively compared by applying to all of them values of one's own life style. If these two objectives can be assured throughout the Southwest, we shall have a bi-cultural population capable of spreading mutual respect between two cultures of the Americas; and out of this population will develop leaders such as the world so badly needs, who can deal with the cultural problems of international cooperation and negotiation as expertly as we have learned to deal with the more narrowly military and economic problems.

The hope of these outcomes, in my opinion, justifies the labor of developing the sort of bi-cultural curriculum I envisage. What labor would be required on the part of those who organize the requisite knowledge, and those who apply it to education?

THE REQUISITE DESCRIPTIVE KNOWLEDGE OF CULTURES

A sociocultural system is so vast that a selection must be made of the parts most important for a grasp of the whole. I suggest concentration on four subsystems, which I shall call the culture, the society, the individual, and the ecology. The main parts of these subsystems are enumerated in a structured inventory, appended to this paper (See Appendix I - Ed.) as "An 'Emergent Model' of a Sociocultural System" — so called because it gives promise of emerging out of the inventory form into that of a structural-functional model capable of showing the interaction of the parts, and also the current evolution of the system.

A structured inventory of this sort, apparently adaptable to fit any culture, permits the cross-cultural comparisons that a bi-cultural curriculum requires: the four subsystems and their component parts listed in the appended inventory facilitate the comparison of Western cultures with a third, preferably non-Western culture, whether the curriculum builder chooses to introduce a single third culture for continual reference, as Margaret Mead has suggested in a conversation, or fragments of different cultures selected to contrast with the Western cultures at each point, so as to show the wide range of variation in life styles. Actually the two principles can both be used: Navajo or a Pueblo culture could be drawn in as needed, in order to put the cultures locally

represented in the world-wide context that is the only true and realistic perspective.

The Emergent Model requires a total of about 30 subheadings. Once these main aspects of a sociocultural system have been identified, three further tasks remain: definition, synthesis, and the application of teaching. Each aspect of a system must be defined according to the present standard of sound evidence. Then, what can most truthfully be said on each essential point must be organized into adult synthesis. The Emergent Model, I suggest, provides the best available structure for this purpose. Finally, the parts of the whole that are to be used in education must be made assimilable into the lives of the prospective learners. The selection of the parts to be used can be made scientific by finding out empirically what aspects of a given way of life will need to be explained with particular care to a given group of outsiders. This empirical approach is illustrated by the questionnaire "How Americans See the French," which has been pre-tested but not administered, and which is appended as a second annex to the present paper. (See Appendix II - Ed.)

The creating of the needed descriptive knowledge, poses a huge task for researchers. So little of the knowledge exists in usable form[5] that the task would require a careful division of labor among the pertinent research centers, such as the Human Relations Area Files at Yale, the area-study centers inside and outside the areas currently being studied, the Regional Educational Research Laboratories, the new International Center for Research on Bilingualism at Laval University, and the two branches of ERIC (Educational Research Information Center) that are being managed by the Modern Language Association of America and the Center for Applied Linguistics. For each culture concerned, a bibliography of existing studies can be made immediately, and a consolidation of what can most truthfully be said on each essential topic could be prepared in a year or two. The refining of the "regularities" posited for each culture will constitute an unending task, involving continual fresh research to supplant uncertain generalizations and to discover how the culture is changing.

Two interesting problems inherent in the descriptive labor seem at first insoluble, yet can be attacked constructively.

Since excellence in human performance is inevitably the exception, the local representatives of both the minority and the majority cultures represent their great patrimonies in more or less deplorable versions: provincial in outlook, rigid in their response to the challenge of new conditions, fear-ridden and selfish in their approach to out-groups, and convinced that the fault lies on the other side of the tracks.

The solution I propose is to distinguish between a behavioral synthesis and what I call a humane synthesis of the same sociocultural system. Each section of the description formulates first the way people actually behave, in the several social classes and geographic regions of the culture area, and then goes on to formulate the culture "at its best": the way informed bearers of the culture believe it ought to be. The behavioral and the humane descriptions, in which the behavioral sciences and the humanities, respectively, take the main initiative, are

both essential for a full understanding of the system either by the outside observer or by the inside participant.

The other problem is that the excellent in a foreign culture cannot all be appreciated by taking as criteria one's own values and assumptions — the "ground of meaning" specific to one culture. An Anglo-American can hardly appreciate, without extending his "ground of meaning," the carefree management of minutes and seconds by the Latin American, or the cyclical time-conception encountered in India — which makes dates less important than the placing of an event on a great life-cycle — or the mysticism that undercuts American pragmatism. We all tend to be provincial and intolerant in the vast area beyond our own culture's values and assumptions. I talked with a highly intelligent and sophisticated French woman who said, in effect, "We know that customs and courtesies are arbitrary and relative; but where the Americans go wrong is in failing to apply the French value system." Religions in contact oppose conscious beliefs to one another, and we are accustomed to expect differences. Cultures in contact oppose largely unconscious assumptions, habits of thought and habits of social behavior, and these we are not yet prepared to deal with effectively.

The remedy I propose is to formulate the ground-of-meaning assumptions of the cultures to be taught — section I.C. of the Emergent Model — as well as the value sytem and the other essential subdivisions. This can be done so that natives to the cultures will say "This is true of me, I recognize myself, though I never thought of it." The laborious task is the describing of the regularities in each culture; once that is done, or even well under way, the further step of developing broadmindedness becomes a manageable and exciting prospect of crosscultural conversation and class discussion.

How different the main underlying assumptions of two Western cultures can be is illustrated by my trial study of French culture and the sketchy counterpart for the United States (1967). In French culture it seems of prime importance that the individual is a discrete entity, and far more precious than the group; the American emphasis is on the collective perfecting of society and mastery of the universe. While the French also want this mastery, they feel that one must adapt to nature in order to benefit from it. The French conceive society as being structured on a vertical axis; the Americans, on a predominantly horizontal one. The Frenchman has a small circle of close friends and is distrustful of others; the American has rather the opposite characteristics. The Frenchman tends to organize space in a radial pattern; the American, in the form of a grid. The Hispanic counterpart of these features I am not prepared to formulate.

In the case of the other part of ground of meaning — the value system — I do hazard a couple of three-way contrasts on the basis of my studies of 1961 and 1967. Spanish individualism centers upon the honor, the *dignidad* of the person; hence the lifelong *resentimientos*. French individualism centers rather on the independence of the individual, and the American counterpart is a more sharply focused "self-reliance." The Hispanic personality seeks an essentially religious inner quiet, *la serenidad*, an ideal very different from the French *art de vivre*

with its emphasis on enjoying small pleasures and on sociability. And while these two value the perfecting of one's own being above what one accomplishes, the American "achieving society" puts the higher value on what one does — acting upon materials outside the self. Such contrasts abound throughout the three sytems of culture-wide values, and introduction of even a single non-Western culture makes the discussion of value systems a fascinating form of liberal education.

APPLYING THE DESCRIPTIVE KNOWLEDGE IN THE CURRICULUM

The basic substantive problem of pedagogical application is that of grade-level assignment: the determining of the age at which each essential element of the eventual, adult understanding is to be introduced. After venturing a few suggestions on this and the equally basic matter of teacher preparation, I shall close with a comment on the overarching problem of administrative coordination.

American education has gained a great deal in student motivation, I believe, by introducing each new activity or concept only when the learner is ready for it. We can now apply the principle "learner readiness" more effectively than ever by reason of a new insight into it, which we owe chiefly to the research and experimentation of Jerome Bruner. The new insight is that the readiness to learn is determined not alone by psychophysical growth and out-of-school experience, but also by the sequencing of the planned experiences in the school; and Professor Bruner observed in 1967, during a term as visiting professor at the University of Washington, that the growing evidence made him more firm in his conviction that with careful sequencing, some significant part of any concept can be learned at an early age. We shall have to exploit this resource to the full of our ingenuity as modern society intensifies its demands on the individual.

Under an earlier and more fatalistic interpretation of learner readiness, it was common to delay any substantial learning about foreign peoples and international relations until after prior cycles treating the family, local community, county, state, and nation. The Southwest has a head start over most regions of the United States in that the relations between national cultures were inescapable at the local community level. The Southwest can therefore lead others of us in applying the new insight.

We have not yet made the most of the possible coordination of social studies, language arts, a foreign language, the sciences of nature and extracurricular activities in a sequencing of experiences that maximizes the intellectual curiosity and conceptual ability of the student. I include the natural sciences not only because they harbor the main focus of interest of many children, but also because the concept of human ecology, originating in the biological sciences, promises to be one of the most fruitful of the organizing ideas which, in conjunction with one another, promise the possibility of grasping the essentials of contemporary knowledge. Teachers in all fields, including the contrastive analysis of cultures, can benefit by the work of Dr. Helmut K. Buechner, Head of the Office of Ecology recently established in the Smithsonian Institution.

Coordinated sequencing must be adapted to local conditions, but general plans can usefully be developed cooperatively on a nationwide or international scale. I suggest that early in the grades we can begin drawing attention to these topics, treating them in such a way as to build toward an adult grasp of cultural themes and social institutions:

1. The family as a theme in two value systems and as an institution in the two societies (the nuclear vs. extended family; responsiveness of the young person to family vs. responsiveness to peer group; later the roles of the family members and the norms of conduct that define the roles).
2. Politeness in the two social codes (greetings, introducing a person, thanking, saying goodbye, eating (table manners), conduct toward persons of one's own and of higher social status).
3. Education as an institution in the two societies.
4. Recreation, likewise: particularly the leisure-time activities of persons of the learner's age.

The potential contribution of the foreign language sequence toward the whole is tentatively outlined in a third appendix to this paper, "Achievement to be Expected in the Understanding of the Foreign Sociocultural System". This outline would have to be merged, of course, into the interdisciplinary sequence of a school's curriculum; but the outline indicates how much can be expected at each "level" of foreign-language proficiency — "level" meaning approximately one Carnegie unit (five contact hours a week at senior-high level), longer exposure at lower age levels and a more rapid pace in college.

The education of teachers to participate in the recommended sort of bi-cultural curriculum would need to include an adult synthesis of two sociocultural systems, and skill in using the most effective devices for cross-cultural education. Among these are, presumably,

1. Team teaching by persons of different cultures, with discussion of the contrasts exemplified.
2. The use of audiovisual illustrations of each life style—art forms, social behavior, ecology — as the experimental component in an understanding of culture-wide regularities and variant forms.
3. The use of key phrases in the foreign languages concerned, to designate values, attitudes, sentiments, etc., that are not accurately expressible in translation.
4. Judicious use of the "sensitivity training" technique, as it has been used for example by Dr. Brock Chisholm in the early development of the World Health Organization staff, and as it has been further developed by the National Training Laboratory of the National Education Association.

Teacher education might well make the cross-cultural dimension of human understanding a central concern in its cultural or "general education" sector; and the problem of attitude change, with such resources as group dynamics — including the particularly powerful device of "sensitivity training" — is properly a central concern in the sector of professional preparation. These interests, moreover, can serve as a broadening influence throughout a teacher's career-long self-development.

Some teachers will enjoy perfecting their competence in a second language to the point where they can teach their subject in it. By this means, and by bringing in exchange teachers, the bi-cultural curriculum will need to include a substantial part of its instruction and class discussion in the second language. During pre-service education every prospective teacher, including those preparing for teaching in the elementary school, should carry the study of a second language far enough so that he or she will find it a manageable operation in later life to complete the competence — and far enough, furthermore, to be a sophisticated, self-confiident and effective learner of another language if the need arises.

As for the practicability of teaching a science, social-science or literature course in a foreign language, the experimental evidence seems to be that a class so taught can learn more biology (for example) *and* more Spanish than control groups studying just biology or just Spanish for an equivalent time. The relevant experiments have been listed in a project proposal by the Department of Foreign Languages, National Education Association. The DFL should be encouraged to publish the compilation.

The administration of a bi-cultural curriculum faces first of all the task of coordinating the disciplines into a single lingual sequence, and secondly, that of utilizing the extra-curricular school life as a source of "co-curricular" learning experiences. This extension of the administrative sphere merges with the community's program of adult education: not only the continuing education of teachers, which thrives best in a situation of attractive opportunities, but also the involvement of parents in the education of children, as is being done in the Tucson Public Schools (1962-) and in Stuyvesant High School, Brooklyn, New York, where New York University is assisting an experiment with students who suffer from intense psychological and environmental turbulance. (The film, "How It Is," makes almost any teacher's students seem serene and attentive by comparison.)

The administrative purview merges likewise with a sphere of attention which has seemed to most people in the past a different world from theirs: the world of current research in such fields as ecology and human geography, the comparison of social structures, and the contrastive analysis of the value systems, the philosophical assumptions and art forms that make one culture differ from another in its "ground of meaning."

I find it useful to distinguish four levels of research, differing from one another in the range of what is admitted as relevant to the question at hand. The educational administration and the teacher as practitioner have a direct concern only with the lower levels of the four, which are the most restrictively focused. At the lower end of the scale is the applied level, which consists largely of "point-of-application" research, such as the comparison of an experimental class and a control group. The other level which is of direct concern is the synthesis of working principles: the consolidation of the best knowledge we have at present. This second level includes the problem of bibliographic control, which in the field of bi-cultural education will require a process of shaping

new instruments and services, in which school people, as well as the research centers I have mentioned, should decidedly have a voice.

The two upper levels, continuing the progressively broadening scope of what is relevant to a given problem, are the critique of working theory, without which the synthesis at the level below would harden into a rigid dogma, and at the top end of the scale, pure speculative thought and experiment which must be free of any obligation to be relevant to anything, yet without which the three levels below would go bankrupt for lack of new basic ideas to apply.

While the critique and speculative levels are not of direct concern, perhaps, to school people as curriculum builders, one would be a less than professional sort of consumer if one did not share the concern to maintain the source of the working theory one accepts. The past separation of practitioners from researchers, moreover, has been too nearly hermetic for the good of either. As research at all four of the levels comes more and more to require interdisciplinary teams — the University of Arizona is reported, for example, to be planning team research into problems of the Mexican-Americans, using combinations of competences in which comparative jurisprudence would be included — we should look forward to a time when school as well as college people can count it part of their job to contribute toward the creating as well as the purveying of new knowledge. There can be doubt that this combination of professional activities is making school careers more attractive to the innovative minds in the oncoming generation.

The sort of bi-cultural curriculum I propose would demand of all of us a range of interests, of competence, and of professional responsibility that would stretch our minds to the limit of our capacity. Yet if we really want to produce more broadly and more deeply educated students than ever before, the only way to do it is to be the first of those students ourselves.

1. See the research summarized in H. L. Nostrand and others, *Research on Language Teaching; An Annotated, International Bibliography, 1945 to 1964*. Seattle: University of Washington Press, 1965. (Second Edition.)
2. Ernest Becker. *Beyond Alienation; A Philosophy of Education for the Crisis of Democracy*. New York: Braziller, 1967. Professor Becker contends, e.g. p. 230, that general or cultural education should focus upon understanding of these forces. Among them, especially in a community of diverse cultures, is the clash of conflicting values and assumptions.
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5. A first attempt to describe subsystems I, II and IV of the Emergent Model for contemporary France has been made by H. L. Nostrand, *Background Data for the Teaching of French*, 1937, listed in the attached bibliography.

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NOTE: I acknowledge the special helpfulness of Dr. Verna Vickery of the Reading Research Center, New Mexico State University, Mrs. Joan Harrigan of the Colorado State Library, and Mr. John F. Bockman of the Tucson Public Schools, in the compilation of the resource list which follows.

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Harrigan, Mrs. Joan, School Library Consultant, Colorado State Library, Colorado State Department of Education, Denver, Colorado 80203.

Tesoro de Oro: Books for Spanish-Speaking Students May, 1966. pp. 11. [Excellent selection under the headings: Bilignual books for elementary students; Bilingual books for older readers; List of sources of materials for older readers; Periodicals.]

Source List for Pluralistic America. [Will list "selective bibliographies to aid in materials and selection and acquisition." To be available soon, mimeographed. — Letter of July 28, 1967.]

Hilliard, Asa G., "Cross-Cultural Teaching." *Journal of Teacher Education*, vol. 18 (no. 1, Spring) 1967, pp. 32-35. [Peace Corps experience in Liberia shows how unprepared Euro-Americans are to see the validity of a non-Western culture and its social institutions.]

Hobson, Mrs. Arline B., and Robert E. Hoehn, eds. *Safford Junior High School Exploratory Project*. Tucson, Arizona Public Schools, n.d. [1965] Bibliography p. [54]. [Begun in 1962-63, the project features team planning and teaching; casework service and involvement of parents; flexible scheduling and community field trips; and built-in evaluation].

Horn, Thomas, *A Study of the Effects of Intensive Oral-Aural English Language Instruction, Oral-Aural Spanish Language Instruction and Non-Oral-Aural Instruction on Reading Readiness in Grade One*. Cooperative Research Program [U. S. Office of Education] Project 2648.

International Center for Research on Bilingualism (Centre international de recherches sur le bilinguisme). Cité Universitaire, Quebec 10, Canada. William F. Mackey, directeur. Created in January, 1967, at Laval University, Quebec. [A Prospectus issued in 1967 makes the following statements:] "The chief work is carried out within its two divisions — the research division and the documentation division. "The work of the research division is limited to basic studies in the field, including the historical, juridical, psychological, sociological and geographical aspects of bilingualism, techniques of measuring its incidence and distribution, the development of case-study methods, basic work on interference and language borrowing, and research on language acquisition. For this purpose, it is divided into sections, under full-time specialists in bilingualism representing various disciplines. For the time being, only six sections have been planned to cover six of the main aspects of the phenomenon — differential, psycholinguistic, developmental, socio-cultural, institutional, and didactic.

" . . . The sociocultural group is devoted to the study of biculturalism, group dominance, group attitudes, the interaction of language groups and the behavior of bilingual minorities. The section on institutional studies covers questions on bilingual states, bilingual institutions as well as the demographic, juridical, and historical aspects of bilingualism. The didactics section carries on basic research in second language acquisition and on methods of making populations bilingual . . .

"The documentation division gathers published material on bilingualism in general, case studies of bilingualism, language and nationality studies, language laws, language conflict, language differences, bilingual interference, and linguistic borrowing. It also processes documents on language dominance, demography and language statistics, second languages in various countries, and language testing.

" . . . In order that the documentation be up-to-date, the Center is entering into an agreement with one of its co-operating agencies, the Center for Research on Language and Language Behavior, whereby some five hundred relevant journals are searched every three months, and abstracts and titles of all material pertinent to any aspect of bilingualism are sent to the Center by direct telex or relayed by private cable line to, or from, the European headquarters in Paris."

Iowa State [Department of Public Instruction], Des Moines, Iowa 50319. *Bibliography By and About the Negro in America, For Children and Young People*. 1967. [Mimeographed, 13 pages. Selected and annotated by the

librarians and library aides of the Des Moines Public Schools.]

Manuel, Herschel T., *Spanish-Speaking Children of the Southwest, Their Education and the Public Welfare.* Austin, Texas. University of Texas Press, 1965. References, pp. 209-216. Index, pp. 217-222. [Chapter 4, *A Conflict of Cultures,* pp. 31-44, summarizes several descriptions of Hispanic culture in the U. S. Southwest, notably those of Florence Kluckhohn, Lyle Saunders, and Horacio Ulibarri. Recommends aiming to combine "the best of both cultures" (p. 41).]

Mexico City Conference on Bilingual Schools, September 13-15, 1967. [Participants included Dade County, Florida, Public Schools; El Paso, Texas, Public Schools; and National Commission on Teacher Education and Professional Standards National Education Association)].

Moncton, Université de International Seminar on Bilingualism. See Canadian National Commission for UNESCO.

New Hampshire State Department of Education, *Modern Foreign Languages for New Hampshire Schools,* Concord, New Hampshire: June 1965. [This guide has a special section on "The Bilingual Student" — in this case, Franco-American — with a bibliography and list of useful addresses. Single copies of the guide may be ordered from Mr. Frank Brown, Chief, Division of Instruction.]

Nostrand, Howard Lee, *Background Data for the Teaching of French:* Final Report of U.S. Office of Education Project OE-6-14-005. Seattle, Wash.: Univ. of Wash. Department of Romance Languages and Literature, 1967. Mimeographed. Part A, two volumes: La Culture et la Société Francaises au XXe Siécle. Part B: Examples Litteraires. Part C: Contemporary Culture and Society of the United States. [To be available on microfiches through ERIC Educational Research Information Center, established by the U. S. Office of Education.]

"Literature, Area Study and Hispanic Culture." *Hispania,* vol. 44 (3, September) 1961, pp. 465-472. Published simultaneously in *Yearbook of Comparative and General Literature.* No. 10, 1961, pp. 49-58. [Briefly defines ten proposed main themes of the culture, some of which Mrs. Joelyn Ruple has shown to be presented in literature.]

Reading Research Center, Department of Elementary and Secondary Education, College of Teacher Education, New Mexico State University, Las Cruces, New Mexico, 88001. Dr. Verna L. Vickery, Director.

Ruple, Joelyn, "Teaching Cultural Themes Using the Spanish Theatre." *Hispania.* vol. 48 (3, September) 1965, pp. 511-516. [Finds Iberian Spanish plays of the 1960's which illustrate several cultural themes defined in H. L. Nostrand, "Literature, Area Study and Hispanic Culture," 1961.]

Smoker, David, Ed. *Research and Activity in the Language Arts for the Pre-Primary/Primary Culturally Diverse Non-English Speaking Child.* Selected Proceedings of a Working Conference June 4-6, 1967. Albuquerque, New Mexico. Sponsored by The Southwestern Cooperative Educational Laboratory, Inc., 117 Richmond Drive N.E., Albuquerque, New Mexico.

Southeastern Education Laboratory, 5825 Sunset Drive, Suite 304, Miami, Florida. Dr. Rolando A. Amador, Director of the Bilingual Education Center.

Southwest Council of Foreign Language Teachers. *Reports: Our Bilinguals; Social and Psychological Barriers, Lingiustic and Pedagogical Barriers.* Work papers for Second Annual Conference, El Paso, Texas, November 13, 1965.

International Seminar on Bilingualism. The Description and Measurement of Bilingualism sponsored by the Canadian National Commission for UNESCO at the Université de Moncton, Moncton, New Brunswick. June 6-14, 1967. Program: How can bilingualism be described and measured? How and when do persons become bilingual? How can one measure the extent of a person's bilingual proficiency? How can we measure the effects which one language may have on the other in the speech of bilinguals? How can we measure the roles which a bilingual's languages play in his everyday behavior? How can we describe and measure the behavior of bilingual groups? How can we describe and measure the incidence and distribution of bilingualism? Summary and Conclusions.

Southwestern Cooperative Educational Laboratory, 117 Richmond, N.E., Albuquerque, New Mexico. 87106. See last page—letter from David E. Smoker, Administrative Assistant, September 1, 1967. Publishes *The SWCEL Newsletter*, 1966-.

Southwestern Cooperative Educational Laboratory, Inc. *Core Program (Preliminary Draft).* [Mimeographed, 1967.] "The . . . activities . . . considered to be the Core Program of the Southwestern Cooperative Educational Laboratory in the immediate future . . . include field survey efforts, exploratory studies, experimental studies in educational settings, special-purpose curriculum development, and oral language for Navaho and Spanish-speaking children, teaching and learning style investigations, and the early identification of prerequisite entry skills for school readiness for reading." — contents page. [The tasks are presented in Modules, designated I through IV.]

Teachers of English to Speakers of Other Languages (TESOL). 1966-. Executive Secretary, Dr. James E. Alatis, Institute of Languages and Linguistics, Georgetown University, Washington, D.C. 20007. See Aarons, A.C.

Thomas, Donald R. [Professor of Education, Case Western Reserve University] and Julian Nava [Professor of History, San Fernando Valley State College]. *The Teacher and Los Mexicanos.* Selected Bibliography [31 well-annotated titles]. Ms. to be published through the intiative of the Student National Education Association, 1967. [A chapter by Mrs. Susan A. Wasserman, addressed to the beginning teacher, makes vivid the advantage of respecting the language and culture of the minority child.]

Tucson Public Schools [Education Center, 1010 E. 10th St., Tucson, Arizona 85717.] See Hobson, Arline B., for the Safford project. [For information on other projects, notably the Wakefield Junior High School Project (teaching English as a foreign language) address Miss Iris Mulvaney, Coordinator of Language Arts. Publication may be expected in time, of the results of a project begun in a summer workshop on the Pueblo High School sequence of courses in Spanish for the Spanish Speaking — August 2, 1967 letter from John F. Bockman, Coordinator of Foreign Languages.]

United States Department of the Interior, Bureau of Indian Affairs. Thirteen booklets on indigenous Americans, including *Indians, Eskimos and Aleuts of Alaska; Indians of Arizona; Indians of California; and Indians of New Mexico.*. Supt. of Documents, U.S.G.P.O., Washington, D.C. 20602. Fifteen cents a copy, discount for quantity: Also *Indian and Eskimo Children* (juvenile), and *Famous Indians.* Each 35 cents.]

West, Jeff, and Paul W. Bell. Position Paper on Biculturalism and Bilingualism in an Educational Program. Dade County Public Schools, Miami, Florida. 1967. To be published by the ASCD (Association on Supervision and Curriculum Development of the NEA.) [Enlightened and Constructive exposition of current needs, beginning with the need for aptitude tests which would exclude the variable of familiarity with the English language and American activities and conventionalities.]

Zintz, Miles V. *Education Across Cultures.* Dubuque, Iowa: Wm. C. Brown, 1963. Bibliography pp. 376-401. [Chapter 8, Foundations for Education of Spanish American Children pp. 183-207, summarizes prior accounts of the contrast between Hispanic and Anglo, some of which become misleadingly sketchy. Students have assisted in the drafting. Proposes in chapter 11 that the curriculum designed for English-speaking children be adapted to individuals and minority groups so that all can satisfactorily complete its requirements.]

Letter from David E. Smoker — " . . . our Laboratory is presently focusing its research and development efforts on language arts materials for first-year students with bilingual and culturally different backgrounds. Since this is a relatively new program thrust for us, many of the research projects are just beginning or are in early field test stages. The ultimate goal of our Laboratory is to produce improved instructional materials and techniques for working with children in the classroom where bilingual and culturally-different backgrounds influence the learning process."

APPENDIX I

"EMERGENT MODEL" OF A SOCIOCULTURAL SYSTEM

— with the corresponding categories of the *OCM* [1]

It is proposed that the following headings, particularly those under I. The Culture, and II. The Society, indicate the aspects of a people's way of life that should receive priority in our efforts to strengthen the contribution of foreign-language, social-studies, and language-arts curricular understanding and communication. These headings constitute only an inventory. It is claimed, however, that in the present state of studies in the social sciences and the humanities, the four sets of headings are emerging from an inventory to an eventual model that will show the structure and functioning of a socio-cultural system.

The "Emergent Model" is a part of the answer to two basic questions generated by the educational purposes of cross-cultural understanding and communication: where to look for the essentials of a people's "life style" and how to organize the essentials for the sake of comprehensibility. Two other basic questions are how to define the essentials responsibly and how to present them in curricular sequences. The series of basic questions is discussed by Howard L. Nostrand in Chapter I of Albert Valdman, editor, *Trends in Language Teaching*. New York: McGraw-Hill Book Co., 1966.

I. THE CULTURE

A. MAIN THEMES: the culture's system of a dozen or so central values, treated as "themes": i. e., as concepts centering upon a directive (prescriptive) element, but as involving also some underlying assumptions about reality (IC) and some particularized, applied forms, chiefly social norms (II). — *OCM* 182 through 186 (Function, Norms, Cultural Participation, Cultural Goals, Ethoncentrism); 69 Justice, 577 Ethics (Ideals of Individual Virtue); 885 Adulthood (Cultural Definition of Adult Status, Concepts of the Ideal Man and the Ideal Woman); 771 General Character of Religion; 522 Humor (sense of), 572 (Leadership, Submissiveness, Cooperation, Competitiveness, Aggressiveness); 576 Etiquette (Deference to Status Superiors, Noblesse Oblige).

B. ETHOS or "national character": the major behavioral tendencies not markedly valued or disvalued (such as impetuosity, grumbling, defensiveness, feelings of superiority or inferiority) — *OCM* 181 Ethos, 152 Drives and Emotions (Anger, Hate, Jealousy, Ambivalence, Love, Fear, Sympathy, Greed, Ambition, Vanity); 736 Dependency (including Independent Spirit); 461 Labor and Leisure (Value and Dignity of Labor, Laziness, Pleasant and Unpleasant Tasks, Pride in Craftsmanship); 521 Conversation (Loquacity and Reserve); 831 Sexuality (Romantic Love); 178 Socio-cultural Trends (Fashions and Vogues, Cultural Lag); 515 Personal Hygiene, 863 Cleanliness Training.

C. ASSUMPTIONS ABOUT REALITY: the "ground of meaning" beliefs. — *OCM* 82 Ideas about Nature and Man, 821 through 829; 42 Property, 77 Religious Beliefs, 777 Luck and Chance.

D. VERIFIABLE KNOWLEDGE (insofar as the organization or substance of the academic fields is significant for understanding the culture). — *OCM* 81 Exact Knowledge.

E. ART FORMS (insofar as indicative of the culture; they include, as folk arts, conversation, cooking, dress, and humor): 1. LITERATURE broadly defined as composition in words). — *OCM* 538 Literature, 536 Drama, 537 Oratory, 21 Records, 521 Conversation, 2. MUSIC AND THE DANCE. — 533 Music, 535 Dancing. 3. PAINTING AND SCULPTURE. — 53 Fine Arts, 532 Representative Art, 531 Decorative Art. 4. ARCHITECTURE, URBAN PLANNING, INTERIOR DECORATION. — 341 Architecture, 351 Grounds, 352 Furniture, 353 Interior Decoration and Arrangement. 5. CLOTHING AND ADORNMENT. — 29 Clothing, 30 Adornment. 6. CUISINE. — 26 Food Consumption, 27 Drink, 252 Food Preparation. 7. HUMOR. — 522 Humor, its aesthetic forms as a folk art).

F. THE LANGUAGE. — *OCM* 19 Language, 538 Literature, 87 Education.

G. PARALANGUAGE AND KINESICS (i. e. tone of voice, intonation and other suprasegmentals, accentuation, breaks, etc.; facial expressions,

1. George P. Murdock and others, *Outline of Cultural Materials*. New Haven, Conn.: Human Relations Area Files, 4th Revised Edition, 961.

gestures, postures and body motions, proxemics). — *OCM* 201 Gestures and Signs, 19 Language.

II. THE SOCIETY, defined as interpersonal and intergroup relations; and its *Institutions*, defined by their component roles and the norms governing them.

A. FAMILIAL. — *OCM* 58 Marriage, 59 Family, 86 Socialization, 57 Interpersonal Relations, 571, 572, 60 Kinship, 61 Kin Groups, 592 Household.

B. RELIGIOUS. — *OCM* 77 Religious Beliefs, 78 Religious Practices, 79 Ecclesiastical Organization.

C. ECONOMIC-OCCUPATIONAL. — *OCM* 47 Business and Industrial Organization, 46 Labor, 433 Production and Supply, 45 Finance, 815 Pure Science (Theory).

D. POLITICAL AND JUDICIAL. — *OCM* 66 Political Behavior, 67 Law, 62 Community, 63 Territorial Organization, 64 State, 65 Government Activities, 68 Offenses and Sanctions. Subsumed under the political institution are the police and the military institution. — *OCM* 625 Police, 70 Armed Forces, 71 Military Technology, 72 War.

E. EDUCATIONAL. i. e. schooling — *OCM* 87 Education, 20 Communication, 658 Public Education. For 86 Socialization, see II K, Social Properties.)

F. INTELLECTUAL-ESTHETIC. — *OCM* 517 Leisure Time Activities, 217 Archives, 524 Games, 533 Music, 543 Exhibitions, 545 Musical and Theatrical Productions, 571 Social Relationships and Groups.

G. RECREATIONAL. — *OCM* 52 Recreation, 54 Entertainment, 517 Leisure Time Activities, 53 Fine Arts.

H. COMMUNICATIONS. — *OCM* 20 Communications, 21 Records.

J. STRATIFICATION AND MOBILITY, including geographical mobility. — *OCM* 56 Social Stratification, 55 Individuation and Mobility.

K. SOCIAL PROPERTIES not specific to the institutions.—*OCM* 57 Interpersonal Relations, 571 through 579, 86 Socialization, 192 Vocabulary, 195 Stylistics (e. g. letter writing), 183 Norms, 784 Avoidance and Taboo, 777 Luck and Chance (superstitions), 626 Social Control, 574 Visiting and Hospitality.

L. STATUS OF GROUPS BY AGE AND SEX. — *OCM* 554 Status, Role, and Prestige, 561 Age Stratification, 886-8, The Aged, 562 Sex Status. 1. MEN. — 885 Adulthood. 2. WOMEN. — 885 Adulthood, 562 Sex Status, 462 Division of Labor by Sex. 3. ADOLESCENTS. — 882 Status of Adolescents, 883 Adolescent Activities. 4. CHILDREN. — 858 Status of Children.

M. STATUS OF ETHNIC AND RELIGIOUS MINORITIES, including resident and visiting aliens. — 186 Ethnocentrism, 563 Ethnic Stratification, 609 Behavior toward Non-relatives, Strangers and Aliens, 641 Citizenship, 668 Nationalistic and Nativistic Movements, 798 Religious Persecution, 829 Ideas About Race.

N. INTERPERSONAL AND INTERGROUP CONFLICTS, and the approaches used in the culture toward conflict resolution. — *OCM* 578 Ingroup Antagonisms, 627 Informal Ingroup Justice, 789 Magic (Cursing), 183 Norms (Scapegoats), 522 Humor (Wit and Practical Jokes), 577 Ethics (Lying), 602 Kin Relationships (Avoidance Relationships), 626 Social Control (and Gossip), 691 Litigation, 857 Childhood Activities (Quarreling and Fighting in Children), 865 Agression Training (Control of Aggression in Children), 183 Norms (Social Norms), 208 Public Opinion, 554 Status, Role, and Prestige, 558 Downward Mobility (Loss of Face), 576 Etiquette (Reactions to Breaks of Etiquette).

III. THE INDIVIDUAL, as personality and as a socially conditioned organism: the variability between and within individuals.

A. INTEGRATION OF THE PERSONALITY for self-control and purposeful action; model or basic personality. Motivation and the balance between gratification and deprivation. — *OCM* 15 Behavior Processes and Personality; 153 Modification of Behavior, 154 Adjustment Processes, 155 Personality Development, 156 Social Personality. The "allocative process": the distribution of the person's striving. — *OCM* 51 Living Standards and Routines, 181 Attitudes.

B. AT THE ORGANISMIC LEVEL, any significantly conditioned drives or other biological determinants of behavior such as constitutional or genetic factors, nutrition and disease. — *OCM* 751 Preventive Medicine (Conception of Health); 158 Personality Disorders (Incidence and Distribution); 143 Genetics (Physical Abnormalities); 261 Gratification and Control of Hunger; 83 Sex.

C. INTRAPERSONAL AND INTERPERSONAL VARIATION. — *OCM* 153 Modification of Behavior (Habit Formation); 86 Socialization, 864 Sex Training, 865 Aggression Training, 866 Independence Training, 811 Logic (Non-Logic Methods including Rationalization); 158 Personality Disorders (Abnormal Behavior); 885 Adulthood; 15 Behavior Process and Personality.

D. INTRAPERSONAL CONFLICT and conflict resolution. Defense and adjustment mechanisms, involving the attitudes held by the person in public, among intimates, and those he expresses only to himself. — *OCM* 152 Drives and Emotions (Hunger, Love, Thirst, Anxiety, Anger, Hate); 783 Purification and Expiation (Practices Reflecting a Sense of Guilt); 158 Personality Disorders, 154 Adjustment Processes, Personal Conflict), 153 Modification of Behavior, 784 Avoidance and Taboo.

IV. THE ECOLOGY, or relationship of the population to its physical and subhuman environment.

A. ATTITUDES TOWARD NATURE (mineral, plant, and animal), e. g. domination or adaptation, detachment or self-identification: applied forms of the relevant Values and Ground-of-Meaning Assumptions. — *OCM* 155 Personality Development, 82 Ideas about Nature (and Man), 821 through 825 Cleanliness and Sanitation. — *OCM* 863 Cleanliness Training.

B. EXPLOTATION OF NATURE (including animals). — *OCM* 22 Food Quest, 23 Animal Husbandry, 24 Agriculture, 31 Exploitative Activities.

C. USE OF NATURAL PRODUCTS. — *OCM* 25 Food Processing, 26 Food Consumption, 27 Drink, Drugs and Indulgence, 29 Clothing, 32 Processing of Basic Materials, 38 Chemical Industries, 28 Leather, Textiles, and Fabrics.

D. TECHNOLOGY. — *OCM* 40 Machines, 41 Tools and Appliances, 37 Energy and Power.

E. SETTLEMENT AND TERRITORIAL ORGANIZATION. — *OCM* 36 Settlements, 63 Territorial Organization, 13 Geography, 33 Building and Construction, 34 Structures, 35 Equipment and Maintenance of Buildings. Urban-Rural Contrast. — *OCM* 369 Urban and Rural Life.

F. TRANSPORTATION AND TRAVEL. — *OCM* 48 Travel and Transportation, 49 Land Transport, 50 Water and Air Transport.